

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Unloving words are meant to make us gentle, and delays teach patience, and care teaches faith, and press of business makes us look out for minutes to give for God, and disappointment is a special messenger to summon our thoughts to heaven.”

No. 42, Vol. LXXIV.

Thursday, October 17, 1912.

Price One Penny.

THE GOSPEL OF HEALTH.

IN addition to the many truths that have been revealed concerning our spiritual development in this dispensation, we have also been given Divine counsel regarding our temporal welfare, which is of great importance to the entire human family. We meet many people who are physically weak and who complain of their aches and pains, thinking that God is visiting them with undeserved punishment. Yet if we could trace their past lives, we would doubtless find that these unfortunate conditions are generally due to a lack of knowledge concerning the laws of health, or wilful ignoring of the same. Now that learned doctors and professors are teaching the injurious results that follow the use of alcohol, tea, tobacco, etc., it appears that all are without excuse. In the majority of cases, physical weakness is the result of injudicious living, and could no doubt be overcome to a great extent by a due observance of the laws of health.

Four hundred years ago the misuse of tobacco was unknown among civilized people, but to-day it is grossly misused by men, women and children alike. If the human family lived for upwards of five thousand years without this degrading herb in its present usage, why cannot we, who should be stronger both mentally and physically than our forefathers, live without it? It is not progression to place ourselves on a lower plane than they. What a miserable thing it must be to feel that one's breath is so offensive in company, that he must use sweets to perfume it, in order to deceive those with whom he converses. How humiliating

to have to keep your hands in your pockets or your gloves on in order to hide your nicotine-stained fingers. It would be far better to admit one's weakness and endeavor to overcome it. It has been demonstrated that the tobacco habit stunts the growth of body and mind. Many are weak and frail who might have been strong and powerful had it not been for their habits of smoking and chewing tobacco. The lungs are two vital organs of the human body which should be fed with pure air, but when they become saturated with nicotine, it is only natural that the poisonous substance will be carried all through the body and the whole system be affected. God ordained that man should breathe into his lungs pure, fresh air. Deeming his wisdom greater than the Lord's, man continues to inhale the fumes of burning tobacco, and a deterioration of mental and physical growth is the result.

The Word of Wisdom has been given precisely for those who need wisdom regarding the proper care of their bodies. We cannot afford to ignore this Divine counsel. Latter-day Saints who have strong will power can and do accept this revelation for their temporal good, but those who are "weak and the weakest of all saints," and who stand in the greatest need of the blessings that are promised, are the persons who fail to appreciate this God-given advice. The counsel given regarding tea, coffee, ginger and other hot and injurious drinks is not for those who abstain from the use of such, but more particularly for individuals who say they "cannot live without them" (?) When a resolution to abstain from tea, coffee, alcoholic drinks or tobacco is made, it should go into effect the moment it is uttered. It should never commence after the cigarette you intend to smoke in an hour or after the cup of tea you are going to have to-night. Start now! The cigarette you smoked an hour ago should be the last, not the one you have in your pocket. Get it off your person. Destroy it. Don't weaken yourself by making it the "last one" or you may happen to find another one after that. Of course, good intentions are all right when sincerely expressed, but the quicker they go into effect the better. The man who intends to give up smoking and drinking to-morrow is the man who generally burdens himself with numerous like intentions—in fact, so many that they become too much for him to bear, and ere he puts some of them into action he trembles under the increasing weight, and his collection of good intentions falls fruitless to the ground. It is best not to express your good intentions if you have not sufficient strength to make them a reality.

Most of the world's criminals commit their most vicious deeds while under the influence of alcohol. The vast amount of crime and evil resulting from the use of intoxicating liquors may be estimated from the following:

"3,600 wives are killed every year with revolvers, hatchets, knives, clubs and other weapons.

"2,500 babies are killed by drunken fathers who fall into bed and crush their lives out.

"90 out of every 100 divorces are caused by liquor.

"180,000 men and women go insane every year."

It is further stated that a procession seventy-two miles long march into their graves every year through alcoholism.

The oft-repeated tale of severe headaches and bilious attacks caused from giving up these poisonous drinks and deadly stimulants is not to be overlooked. What if we do suffer temporally from these ailments? We are merely correcting our own faults. The Word of Wisdom has been given us, and it is our duty to accept and practice its teachings. If we will do so, we will have better health. Let us think twice before we say that we will eat and drink what we please, inasmuch as it is ourselves that will suffer. Your body is or should be the temple of God, and you are its keeper. Are you going to keep your body in as pure and clean a condition as you received it? If we make no attempt to keep our bodies clean, we cannot expect the Spirit of God to take up its habitation therein. President Wilford Woodruff tells us that "by a proper observance of the Word of Wisdom, man may hope to regain what he has lost by transgression and live to the age of a tree; that as the sun's rays in springtime gladden all nature and awaken life and hope, the Word of Wisdom given of God may remove the thorns and briars from our pathway and strew the same with joy and peace."

We are each the engineers of our own bodies. When a train gets on the wrong track, it must necessarily stop and back up until it reaches that point from which it can start anew on the proper track. If we get on the wrong track we should stop, and refuse to advance further on the forbidden rail. We should endeavor to resume the proper course, even if we do lose time and suffer discomfort. What would we think of an engineer who shovelled dirt under the boilers of his engine and then showed surprise and astonishment when the generating power of the engine began to decrease? What are we to think of people who eat and drink things that are poisonous and dangerous and which gradually sap the energy and vitality from their bodies, and then express surprise when the generating powers of their bodies decrease?

A person who drinks a cup of tea or coffee cannot feel the stimulating effect the first two or three times; but it is a recognized fact that when the habitual tea or coffee drinker gives it up, he is very soon convinced that it has been a stimulant to his body, as his whole system becomes nervous and unstrung. With such a widely-demonstrated fact confronting us, can those who possess healthy bodies, which should be supported by simple, wholesome foods, afford to weaken their God-given vitality and energy by substituting in the place of food a poisonous, stimulating beverage? We look upon the fiend of opium or morphine as a weakling and a

disgrace, yet those who are endeavoring to nourish their bodies with caffeine, tannin, nicotine and other narcotic substances in a modified form, are tracing the very steps of the fiend whom they look at with scorn. The revelation on hot drinks includes ginger, pepper and other pungent drinks; but hot water, if too hot, is also injurious and unhealthful. Taken inwardly it is very injurious to the mucous membrane and delicate tissues of the mouth and throat. With these secretive tissues scalded, the flow of digestive juices will naturally be impaired, which may result in much discomfort. Moderation in this respect might justly be urged.

The Word of Wisdom teaches us regarding the selection of fruits, grain, etc. It also instructs us concerning the proper use of fleshy foods. But, doubtless, tea, coffee, tobacco and liquors are the greatest obstruction to perfect health. The gospel teaches us how we may overcome these things, if we but exert our will power. When a resolution to abstain completely is made a living reality, we shall soon be enjoying a real health and strength in place of the previous stimulated, poisonous existence. Surely no person in his rational senses would take clear nicotine, caffeine, etc., into his system, or make a meal of mouldy, decayed corn and rotten apples! Yet they will breathe nicotine in their lungs in a vapor form, and will drink caffeine and tannin in a cup of sweetened water. Alcohol is no more than the product of decay and fermentation. Realizing these truths, it is certainly a mark of utter disrespect toward God, who created us, to deliberately impair our bodily faculties with such poisons.

Preston.

CLYDE C. EDMONDS.

MINUTES OF LONDON CONFERENCE.

THE London semi-annual conference was held at "Deseret," 152 High Road, South Tottenham, London, on October 13th, 1912. There were present: President Rudger Clawson, of the European mission; Elder Fred R. Woolley, from the Liverpool office; Elders Heber T. Hall and George C. Nuhn, from the Netherlands mission; Elder Alonzo Lindquist, from the Swedish mission; Elder Leo M. Coombs, Scottish conference; Elders Orval L. Thomas and Thomas Martin, Nottingham conference; Elder H. Adams, Newcastle conference; Elder John R. Bellamy, Leeds conference; President James B. Walkley, Sister E. J. Walkley and twenty-five traveling elders of the London conference.

The opening session commenced at 10:30 a.m. by singing, "Come, come, ye saints." Prayer by Elder Axel Nielson. Singing, "Though deep'ning trials throng your way."

President Walkley welcomed all present and asked the faith and prayers of the congregation for the speakers.

Elder Lawrence A. Poulton enumerated the requirements of the gospel of Christ in the early days, and showed the necessity of

living up to them in this age. Related Joseph Smith's first vision and showed how he was instrumental in again presenting the true gospel to the people of the world.

Elder Moroni Green said that Christ had chosen humble, unlettered men as His disciples, men who were susceptible to the spirit of the gospel. Showed the necessity of baptism, and told how Paul, though blessed with a revelation from the Lord, yet had to submit to baptism in order to be initiated into the Church.

Elder E. G. Chamberlain sang the baritone solo, "Abide with me."

Elder Sidney A. Brighton explained our belief in the Godhead; not as an incomprehensible, inseparable personage, but as different individualities, united in spirit and purpose. Said we have all a claim to the Spirit of God, if living aright, and through that we are able to go on to perfection.

Elder Leo M. Coombs said that through obedience to God's laws we gain His blessings. Christ exemplified the spirit of obedience, and thereby became "one" with the Father. The higher standards of living instituted by Him are for our guidance in this life and our exaltation in the next. Only through man's obeying these laws will he gain exaltation in God's kingdom.

Singing, "We thank thee, O God, for a Prophet."

Elder Earl Spencer said he knew the gospel as taught by the Latter-day Saints to be true. The mystery surrounding the world's belief in eternal punishment is fully explained in the revelation to Joseph Smith, showing that "eternal punishment" is God's punishment, and that men will only suffer their just dues. We will all be rewarded for the deeds done in the flesh, and pay the penalty to the utmost farthing for our transgressions.

Singing, "Praise to the man who communed with Jehovah." Benediction was pronounced by Elder A. J. Sperry.

The afternoon session convened at 2:30. Singing, "Hail to the brightness of Zion's glad morning." Prayer by Elder Fred R. Woolley. The choir sang, "Zion prospers, all is well."

The sacrament was administered by Elders R. A. Brighton and Axel Nielson. The choir sang, "While of these emblems we partake."

Conference Clerk E. G. Chamberlain presented the general and local authorities of the Church, who were unanimously sustained.

Elder R. Alvin Moss showed how our works, as written in the books of God, will entitle us to exaltation or condemnation at the judgment day. The resurrection will bring forth all who have lived on the earth. Our temporal standing on the earth will come to naught when we are laid away; are souls will then be laid bare to our Maker's eye.

Elder Walter J. Hallam said the churches of the world deny the gifts of the Spirit, by which the Bible was written and so they cannot rightly interpret it. All of the contending sects of the world cannot be right; we can test them by the doctrines laid down

in the Bible. Showed that God was to restore His Church in the last days, and testified that it is now upon the earth.

The North London choir sang the anthem, "Jesus, I my cross have taken."

President Clawson expressed his appreciation of the inspiring singing of the choir and of the testimonies borne. He referred to the erroneous idea of the world that man was created by God breathing upon a body of the dust of the earth. Showed that the "breath of life" referred to meant the spirit of man. Many passages in the Bible refer to the pre-existence of Christ; He was the Son of God, and it is not blasphemous to say that we are all the sons and daughters of God. We came to earth to get our bodies, even as Christ came for that purpose. If His body had been of no value to Him, He would have left it in the sepulchre. We must conclude that our bodies are of value to us in the after-life. They should be kept pure, that they may be a fitting abode for the Spirit of God. The revelation known as the Word of Wisdom was given to Joseph Smith; it teaches us how to keep our bodies in a healthy condition. If we observe this law, there will be no need of prohibitory measures as to the use of liquor. A faithful and consistent Latter-day Saint will not use strong or hot drinks, or tobacco. We have to contend with great evils each day, and we must be strong and full of health to successfully combat them. The gift of a body is one of the best gifts of God, and we are in duty bound to care for it. This is the only body we shall ever have, and he wished to emphasize the fact that we shall take it up at the resurrection even as we lay it down.

The choir and congregation sang, "Onward, Christian soldiers." Benediction by Elder Charles L. Smith.

The evening session commenced at 6:30 by singing, "Come, thou glorious day of promise." Prayer by Elder Robert A. Brighton.

The choir rendered the anthem, "In our Redeemer's name."

Conference Clerk E. G. Chamberlain read the labor and statistical report for the past six months.

President James B. Walkley said that God may be approached, and He will answer our prayers. He knows our imperfections and our good intentions, and consequently does not judge us harshly, as man is inclined to do. Faith in God naturally brings obedience, but we must not expect showers of blessing if we are not willing to obey His laws. We all can see the folly of sin, and the necessity of repentance in order to become more perfect. Christ is God and cannot deceive; when He says it is impossible to enter His kingdom without baptism, He means it to the letter. Hoped that all present would have the courage to seek the truth for themselves.

The sacred duet entitled, "O, Divine Redeemer," was rendered by Sister Annie Williamson and Elder E. G. Chamberlain.

Elder Fred R. Woolley referred to the statement of a prominent churchman, that the churches needed a re-discovery of God. That

is our message; we have a knowledge of His being, that He has a material body and is a glorified Being that can be approached. Joseph Smith, having seen God, was in a position to testify that He was in the form of man. In order to have faith in God, one must know something of His personality.

Ralph J. Pugh sang the baritone solo, "Lord, whom my inmost soul adoreth." The song, "The Children's Friend," was rendered by Elder Leo M. Coombs.

President Clawson, speaking on the life of the Prophet Joseph Smith, said that he suffered continuous persecution, and finally sealed his testimony with his blood. Although he was brought before the courts forty-six times on all sorts of charges, yet each time he was acquitted; his enemies could not prove any of the charges against him. His integrity and sincerity is shown in this. His claims are consistent with reason, for we have God's promise to answer prayer when asked in faith believing. But, because he did receive a literal answer to his solicitations, he was persecuted to his death and became a martyr for the gospel's sake. He is revered now as a prophet, Divinely appointed, by over half a million people; does this not deserve consideration? Read the song, "Hail to the man who communed with Jehovah," which was sung in the morning session, and said it was a good rendering of our estimate of the first prophet of our Church. Referred to the persecutions of the past summer, which did not have the desired effect, but acted more as an incentive for further and better work. He had written refutations of the slanders to the newspapers, but his letters were refused, as the people do not care for the truth; they want things sensational, that will sell the papers. The answer to all the persecution we receive is found in the verse, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

The choir sang the "Pilgrim's Chorus" from "I Lombardi." The congregation joined in singing the Doxology. Benediction by Elder John S. Storey.

The services were marked by a good spirit, and made interesting and inspiring by the musical numbers of the choir and soloists. The North London choir was conducted by Elder E. G. Chamberlain, and augmented by members of the Watford branch.

During the interval between the afternoon and evening sessions a baptismal service was held at the font, in the basement of the building, when five persons were baptized into the Church.

On Saturday, October 12th, at 10 a.m., President Clawson met with the elders of the London conference in Priesthood meeting. Individual reports for the past six months were given by the elders. President Clawson gave some excellent advice and answered many questions.

E. G. CHAMBERLAIN, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 17, 1912.

EDITORIAL.

WHAT "BELIEVING" MEANS.

It is commonly taught in modern sectarian churches that a mere belief in Jesus as the Redeemer of the world will secure one's eternal salvation. The Latter-day Saints know that such a doctrine is clearly opposed to the general tenor of the teachings of the holy scriptures. There are of course a few passages in the New Testament that, if separated from the context, appear to convey the idea that belief is all that is necessary in order to gain eternal life. The following are possibly the strongest texts that can be cited in this connection :

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.)

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5: 24.)

There are many thousands of modern Christians who claim to be "saved" and assured of eternal life through a mystical understanding of some such passages of scripture as are given above. At "evangelistic" meetings held in connection with churches that are regarded as thoroughly orthodox, the common way of appealing to the "unsaved" is after this fashion: "You will observe, dear friends, that the Lord says, He that believeth hath everlasting life. Now, isn't that sufficient? Can't you take the Lord at His word, and when He says that if you believe you have eternal life, won't you accept the salvation He offers you? It is because the way is so easy that so many miss it. You have simply to believe in Jesus—to rest on His finished work—and you are saved." Appeals like the foregoing are frequently made with much earnestness and with the best intentions. The leading sectarian revivalists are past masters in this style of reasoning. Many are captivated by it, and led to believe in and testify to an imaginary salvation. Investigation has shown that a great majority of those who are carried away by such specious arguments come at length to realize that they were seriously mistaken. It is undoubtedly true that some are thereby helped to a better life, and that the pleasure

and satisfaction resulting therefrom are sufficient inducements to lead them to continue therein. That one can secure the gift of eternal life at so cheap a price is very welcome news to the majority of people, and it is no wonder that they cling so tenaciously to the churches that offer salvation on such easy terms. The news may be welcome and the doctrine popular, but the all-important question to be considered is whether such teachings are true and scriptural or not.

The passages quoted are the words of Jesus, as recorded in the gospel of St. John. We are indebted to the fourth gospel for some of the richest and most beautiful sayings of the Savior. Its author, "the beloved disciple," who was privileged to enjoy such intimate acquaintance and communion with the Son of God, was thereby eminently qualified to make clear the inmost truth and meaning of the Savior's teachings. The record of John, as already quoted, shows that Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) Here undoubtedly "believing" appears to be the only condition of salvation. But the word "believing" is a very indefinite one; its wide range of meaning reaches all the way from the simplest assent of the mind to the most implicit trust and obedience. The question is, Did the Savior use the word in this instance in the sense in which it is commonly understood by modern Christians?

There is only one way in which the question can be correctly answered. That must be by interpreting it in the light of the entire teachings of the Savior. No fairer or more decisive test can be applied than a comparison of the words referred to with other sayings of the Son of God on the same subject. No true Christian can consistently object to this method of settling the question. To do so would be to confess that he cared more for a particular theory of his own than for the revealed word and will of the Lord. It is manifestly wrong and absurd for any one to select a few passages of scripture that agree with his ideas, and to ignore or evade all others, for the Savior expressly said that we should live "by every word that proceedeth out of the mouth of God." Who would think of taking a single clause from an Act of Parliament and declaring that it represented the entire statute? No one would think of culling a sentence from a guide book and insisting that it contained all the necessary information to be had in the book. Yet there are thousands of modern Christians who are willing to rest their soul's salvation on a single passage of scripture, without any regard to the context or the general tenor of the entire volume of revealed truth.

Many sayings of the Savior can be quoted in explanation of the kind of belief He instructed His disciples would gain for them eternal life. We call attention to a few that are final and unanswerable. When Nicodemus came to Jesus by night, to enquire

from Him concerning the way of life, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." (John 3:3.) Not understanding clearly, Nicodemus inquired further, when Jesus replied, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here is a specific statement from the Son of God as to the only means by which one can enter into His kingdom. We quote another passage, which bears directly upon the essential qualification for citizenship in the kingdom of God. In the Sermon on the Mount, the Savior says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Here again it is clearly set forth that it is not merely a matter of "believing" in Jesus, or in some of His sayings, but of doing the will of our Heavenly Father. That this view is correct is fully proved by the significant words that follow those we have last quoted. Speaking of the final judgment, Jesus says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." The foolish and mistaken ones here referred to must necessarily be believers in Jesus, for they will point to many apparently meritorious works that they have done in His name; yet here, as in the former instance, it is not a matter of mere belief, but of doing the will of God and keeping His commandments. Apparently these misguided ones, like the majority of modern Christians—if they are not one and the same—considered that "believing" was all that was necessary, and thus ignored the true door of entrance into the kingdom, with the result that they at last found themselves outside the fold of Christ. If the Savior spoke the truth concerning such, then all who reject the commandments of God—whether they claim to be "believers" or not—will receive the same condemnation.

The whole tenor of the teachings of Christ and His apostles, and of the servants of God in all ages, goes to establish the fact that salvation and eternal exaltation depend on doing the will of God and keeping His commandments. The Apostle Paul, whose writings more than any others are generally supposed to favor the "faith alone" theory, distinctly says: "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.) In the closing chapter of the book of Revelation, the Apostle John, as if bearing his last testimony to the world of the supreme necessity of not only believing but obeying the truth, declares: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

If we are to accept the few passages of scripture wherein "believing" only is mentioned, as a full statement of the conditions of salvation, then we must perforce disregard by far the greater portion of the teachings of Christ and His apostles. A religious theory that can only be maintained at such a cost is manifestly wrong. On the "belief alone" theory the scriptures cannot possibly be harmonized. But if we take the word "believing" in the larger and broader sense in which it was used by the Savior, all difficulty vanishes, and the apparently disjointed fragments of gospel truth are seen to blend together in perfect harmony. The broader view is consistent with all scripture and with Divine law and justice, while the narrower one is in direct conflict with all of these. The conclusion, therefore, is irresistible that it is not a mere perception and assent of the mind to the principles of the gospel that is meant by the Savior, but a willing acceptance of the truths He taught, with all the obligations they impose, resulting in an earnest and persistent determination to do His will and keep His commandments. Most assuredly no true believer will ever try to evade or explain away the true significance of the sacred, initiatory ordinance of baptism, without which, as Jesus informed Nicodemus, "he cannot enter into the kingdom of God."

H. I.

ELDERS MOBBED AT ENDERBY.

ELDERS LAWRENCE M. BROWN and EDSSEL H. ADAMS, writing under date Leicester, October 1st, 1912, report their experiences as follows:

We have been cycling into the country during the past summer months and distributing our literature in the little villages. We met with considerable opposition, but on the other hand have made many friends. Some of these, particularly in Enderby, have often expressed a desire to attend our meetings, but our hall in Leicester being some five miles distant, made it rather inconvenient for them to attend. We decided to hold a street meeting in their village, and give all who so desired an opportunity of hearing some of the principles of the gospel as we understand them.

Accordingly, Thursday night, September 26th, was chosen for the meeting. As it had been well advertised a crowd of about three hundred awaited us. In company of three local members, namely, Frank Wheatley, Ben Ward and Seth Bradley, we entered the village and were greeted by deafening cries of "Here they come," "Here comes the 'Mormons,'" etc. We continued on to the appointed spot, and were immediately surrounded by a howling mob.

We tried in vain to get order and attention, but were soon hustled down the street. We were tripped several times and some of our number received bruises as a result of getting in the path of flying stones. Two of us were thrown into a ditch by the roadside, then seized and held by members of the mob, while others beat us severely about the head and face.

We were finally liberated, and after some searching found our companions and wended our way into the city of Leicester, singing, "Come, come, ye saints."

The disgraceful conduct of the Enderby mob has been rightly condemned by many fair-minded people, as the following letters, which appeared in the *Leicester Daily Mercury* of October 1st, 1912, will show.

Sir,—I was surprised and ashamed to read of the violence and intolerance of some of the Enderby people, and have been even more astounded at the attempts to condone it. It has been said that liberty of speech is necessarily subject to the qualification that public propagandism must be confined to principles that are not repugnant to the majority. Surely such qualified "liberty of speech" is enjoyed in Russia, and in every savage country. Those who crucified Jesus would have subscribed to such a doctrine unhesitatingly. Absolute liberty of speech, without any such absurd qualification, is essential to social health and progress, and, in my opinion, the Enderby mob are a disgrace to the country, and ought to be ashamed of themselves.

264 Gwendolen Road, Leicester,
September 28th, 1912.

G. H. WYNNE.

Sir,—Last Thursday evening a few gentlemen went to Enderby with the peaceful intention of holding an open-air religious service; but, strange to relate, when they were some distance from The Cross, where they were bound for, a party of Boy Scouts were informed of their presence, and they immediately signalled this fact to a crowd of some three hundred persons, who at once prepared to receive them. They did receive them; and unmercifully mobbed them, without giving them a chance to speak. It is rumoured, also, that a gentleman informed the Scouts of the presence of the speakers. I should like to put two questions to your readers: (1.) Would Baden-Powell approve of the action of the Boy Scouts? (2.) Was the action of the gentleman in strict accordance with the spirit of religious freedom supposed to be exercised in various sects to-day? An insertion of this letter will oblige.—Yours sincerely,

G. E. G.

Leicester, September 30th, 1912.

A PURPOSE IN LIFE.

THE man without an ambition directed by a noble sentiment is the man who can sit idly and contentedly watching the stream of life pass him by. He is the man who is occupying space, but is of no more real worth to the community than an Egyptian mummy.

The man who has a strong purpose, supported by a "stiff upper lip," will meet life's battles as truth meets falsehood; as sunbeams meet the earth; and they will bow before him as the weed to the scythe; as darkness to light.

To have no set aim is to be as trash in the street, wafted and

kicked about by all who pass. He is carried about by each gust of wind until he finally alights in the gutter or slough. Here he lies dormant. He has no strength to lift himself up. Here he dies a temporal death. He had died mentally and spiritually long since.

Think, plan, act. Let your ambition lead you on. "Shoot at the sun and you may hit a star." Stretch forth your imagination and let noble dreams lead, guide and inspire you. Work while you dream. Conquer by persistence.

"Do not pray for easy lives;
Pray to be strong men."

Strong desire, ambition and heavenly inspiration will master. The despondent will be comforted, and while it may be possible that "this miry slough is such place as cannot be mended," yet its power over us can be materially decreased. Should we care to save our feet from such ground, it is within our power. We may cast up highways. We may cultivate a hedge around us. We may spew out our filth.

To the man of worth, a bird in the bush is worth two in the hand. The very fact that he has an opportunity of catching the one in the bush offers development. When work and ingenuity are required, strength is acquired. The birds in the hand may be the result of one's decay; the one in the bush, the means of his exaltation. The Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself. Just so with us; we gain strength from resisted temptation. Subdued temptations contribute to our character-building. That which was intended to be painful and vital, if properly met, terminates into blessings.

The key to success hangs within the reach of all. True, we must reach for it. Difficulties will present themselves and must be met. That, however, is not so serious as would seem, when we consider that most of our difficulties, obstacles and troubles exist in the mind only, and that had we not given them nourishment they would have died long since. With the touch of perseverance in the hand, any gulf of disappointment or seeming failure may be successfully crossed. Only for the feeble and weak who have not a strong and holy purpose is the dismal swamp of failure deepened.—O. W. M'CONKIE, in *Improvement Era*.

FROM THE MISSION FIELD.

Successful Social.—On Thursday, October 3rd, 1912, a successful social was held in St. Aubyn's Hall, Lowestoft (Norwich conference), in honor of Elder W. L. Boothe, who has been honorably released to return home. Elder Boothe was presented with a traveling rug and a pair of gloves by the elders and saints of the Norwich conference.

Harvest Festival and Farewell Social.—A combined harvest festival and farewell social in honor of Elder Joseph H. Davis was held in Handsworth, Birmingham (Birmingham conference), Saturday, October 5th, 1912. An interesting program was given. Elder Davis was presented with a gold signet ring as a token of love and respect from the elders of the Birmingham conference. The saints of the Birmingham branch also showed their appreciation of his labors by giving him a beautiful cuff and collar set. The fruit and vegetables brought for the festival were sold to the highest bidders and a good profit was realized. All present had an enjoyable time.

Harvest Festival.—On Sunday, September 29th, 1912, the Kidderminster branch (Birmingham conference) held their annual harvest festival in their hall, Worcester Street, Kidderminster. It was a decided success. The members of the Relief Society deserve special commendation for their untiring efforts in bringing the festival to such a successful issue. On the Monday following, a successful social was held in the same hall, the object of which was to raise funds to defray the branch expenses. President Albert T. Smith and several elders were in attendance. The hall was well filled with saints and strangers. A very interesting program was rendered, including two humorous sketches, which were very creditably given. Mr. W. H. Phipps gave several choice selections from his phonograph, which were much appreciated. An enjoyable evening was spent by all.

Baptisms.—A baptismal service was held at the Salt Water Baths, South Shields, Tuesday, October 8th, 1912, when two members from Gateshead (Newcastle conference), were added to the Church, Elder Matthew Barnes officiated.

At a baptismal service held at "Deseret," High Road, South Tottenham, London, N. (London conference), Sunday, October 13th, 1912, five souls were initiated into the fold of Christ. Elders W. H. Allington and C. E. Jones officiated. Elder M. H. Kirk spoke on the necessity of baptism.

A baptismal service was held at the Corporation Baths, Burnley (Liverpool conference), Sunday morning, October 13th, 1912, when seven members—two from Blackburn and five from Burnley—were added to the Church. Elders William H. Wheelwright and Orson H. Grimmer officiated.

District Meeting.—On Sunday, September 29th, 1912, a district meeting was held in the Huddersfield branch of the Leeds conference. At the afternoon service, Branch President J. L. Herbert welcomed all present and expressed his pleasure at meeting with them. The Church authorities were presented and unanimously sustained. Elder Charles L. Porter urged the saints to attend to their duties. Said that knowledge and intelligence are forms of power, and the

extent of their possession measures the degree of one's salvation. The reward for our labors will not be withheld until the day of judgment, for the immediate pleasure obtained quite pays for the effort put forth. Elder I. S. Noall spoke of the necessity of opposition, and said the persecution that is leveled against us is an instrument for good. The extent of the opposition we encounter measures our progress. At the evening service a Relief Society was organized, with Sister Mary E. Smith as president, and Sisters Emily Haigh and Alice Stead as counselors. President M. J. Benson spoke of the falling away from the truth, the changing of the ordinances of the gospel, and the consequent loss of Divine authority among men. Testified that the gospel has been restored to earth again. Elder I. S. Noall spoke at length on the principle of pre-existence, and showed the possibility of eternal progression. Said we will be rewarded according to our merits, and since we can never become absolutely perfect, there is always room for improvement. Elder J. L. Herbert exhorted the saints to be faithful and invited all visitors to investigate the teachings of the Latter-day Saints with an honest heart. The sacrament was administered at both services. Special musical numbers were furnished by Sister Mabel Holdsworth and Elder J. L. Herbert.

Branch Conference.—On Sunday, October 6th, 1912, the Birmingham branch conference was held in Handsworth, Birmingham. President Albert T. Smith and ten traveling elders were in attendance. The morning session commenced at 10:30. Elder Joseph H. Davis said he had learned a great deal by attending the Sunday school and felt loath to separate from his associates. Brother Herbert Green rejoiced very much in being called as superintendent of the Sunday school and urged all to attend the meetings of that organization. Brother William J. Coleman believed that by living the gospel one is brought nearer to his family, his fellowmen and his God. President Smith said that the Sunday school was the place where a child could learn lessons that would influence his life for good. Brother Charles C. Edwards encouraged all to take more interest in the singing. The afternoon session was called to order at three o'clock. President Smith welcomed all to the meeting and then proceeded to make some changes. Elder Joseph E. Webb was released from his position as clerk of the Birmingham conference, with a hearty vote of thanks, and Elder Joseph H. Davis was likewise released from his position as president of the Birmingham branch. The names of Elder David E. Cannon and Elder Harper W. Noble were presented to fill these vacancies and they, with all the general and local authorities, were unanimously sustained by the saints when their names were read by Elder Joseph E. Webb. Elder George Hamp spoke upon the first principles of the gospel and said that they are essential to the salvation of all people. Elder Warren S. Tew showed from the scriptures that baptism for the

dead is a true principle. About one hundred and fifty saints and investigators attended the evening session, which began at 6:30. Elder Philip C. Reynolds spoke upon the atonement wrought by Jesus Christ and showed that no man has a right to preach the gospel without Divine authority. Elder Joseph H. Davis proved that baptism by immersion is an essential ordinance of the gospel. President Smith thanked all present for their attention and invited them to investigate "Mormonism."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—PAUL BEFORE THE SANHEDRIM.

Text: Acts 23. Lesson setting: Time, place, etc.

I. HIS DEFENSE.

1. An honorable citizen.
2. Its effect upon the high priest.
3. Paul, retaliating, quickly gathers himself.
4. His appeal to the Pharisees. (a) How prompted. (b) Result.
(1.) Extent of the tumult.

II. IN THE FORTRESS.

1. Divine comfort.
2. Divine approval.

III. THE CONSPIRACY.

1. Nature of it.
2. By whom formed.
3. Chief priests and elders join in it.
4. How frustrated. (a) Paul informed. (b) Chief Captain informed. (c) The guard.

IV. APPEARANCE BEFORE FELIX.

1. Who Felix was.
2. Where he resided.
3. Paul committed.

CONTENTS:

The Gospel of Health...	...	657	A Purpose in Life	...	...	668
Minutes of London Conference	...	660	From the Mission Field	...	...	669
Editorial: What "Believing" Means	664		Sunday School Lesson for Theo-			
Elders Mobbed at Enderby	...	667	logical Department	...	...	672

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.